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Federal Bureau of Education, carefully studied their educational systems. The result has been the formulation of a principle of major and service lines of work which will reduce the tendency to duplication.

CO-OPERATIVE CHRISTIAN EDUCATION IN UNIVERSITY CENTERS

Progress has been made during the last few years in the organization of the religious activities of the students in the large university centers. The coming together of a group of denominations, supported by their state and national bodies and working on a unified campus-wide program, has made it possible to secure a stronger personnel in the employed staff, to provide a wider range of courses of religious instruction, and to enlist the interest of a much larger number of the faculty and students.

Owing to wide differences in institutions, it is unwise to attempt any standardized form of organization but certain principles apply to all. Denominational responsibility is determined by a careful survey. Each denomination supports and controls its own share of the common enterprise and regular conferences are held for the adoption of a unified program and for the assignment of specific tasks. No attempt is made to duplicate any function that properly belongs to the university or to relieve the university of any part of its responsibility. The purpose is to supplement all the university is able to do by supplying opportunities for public worship, religious instruction, and training for Christian service.

Michigan Agricultural College, East Lansing. Population, 1,700. Students in regular term, 1,365; summer school and short courses, 819; total, 2,184. The only church is Congregational with 413 members. The church building is small and the community is unable to provide church buildings and financial support to accommodate all the students. At the suggestion of the University Committee of the Council of Church Boards of Education, all evangelical churches were invited to federate their work with the local Congregational church. The Boards of Education and the State bodies of the Baptist, Congregational, Methodist and Presbyterian Churches have so united and are supporting a college pastor and raising a fund for the erection of an adequate building for Church and Bible School. A wooden tabernacle is being erected to meet the needs until the permanent building is completed.

Cornell University, Ithaca, N. Y. Regular term students, 5,718; total students, 7,863. The Boards of Education of the Baptist, Methodist, Congregational, and Presbyterian Churches, co-operating with their state bodies, each support one University Pastor and the Rector of the Episcopal Church joins these men. The Cornell University Christian Association, after consultation with the Secretaries of the Church Boards, employed an experienced clergyman as General Secretary. The result is a staff of seven specialists and the organization of the students by activities and by denominations. This forms a new type of Christian Association. The survey report states: "In past years the Christian Association sought to obtain recognition as a 'student activity'. It now recognizes it cannot gain strength by entering into competition with various 'activities' and it is wisely seeking rather to make itself necessary to the complete education even of the most 'active' of the students."

University of Pennsylvania, Philadelphia. The Baptist, Episcopal, Lutheran, Methodist and Presbyterian churches co-operate. The Staff is organized to care for Chapel services, foreign students, religious education and Bible study, and social service, including a settlement house in the city and a summer camp for city boys. A woman member of the staff has charge of the work with women students. The students are organized by denominations and by activities and through this inter-church organization, support an International Student House and Missions in India and China.

In *Leland Stanford University* and in *New Hampshire College of Agriculture*, the Baptist, Congregational, Methodist, and Presbyterian Boards of Education support a minister as University Pastor and he also acts as Y. M. C. A. Secretary. There are 2,297 students in Stanford University and 818 in New Hampshire College.

University of Missouri, Columbia. 2,650 students. The Disciple Church maintains a Bible College with a faculty of four. The Presbyterian Board of Education and the Synod of Missouri support a University Pastor who gives part time as instructor in Religious Education in the Bible College.

University of Michigan, Ann Arbor. 8,012 students. The Baptist, Congregational, Disciple, Lutheran, Methodist and Presbyterian Churches co-operate. The departments of work are

Religious Education and Bible Study, Foreign Students, Foreign Missions, Deputation Work and Employment Bureau. A new charter has been adopted that unites the work among the men and women students.

Ohio State University, Columbus. 6,041 students. Twenty-two ministers, who are university pastors and pastors of city churches in the student section of the city, have a "University Neighborhood Pastors' Association" that meets once each month to plan and carry forward the work with the students. There is also an inter-church organization that is planning to open a University School of Religion in the near future.

University of Illinois, Urbana-Champaign. "The Christian, Disciple, Lutheran and Congregational Churches do a community and student work combined. The Baptist, Episcopal, Methodist and Presbyterian Churches are student organizations conducting church services for faculty and students. The Y. M. C. A. has a staff of five men assigned to various phases of work but unrelated to the Church Boards."

Inter-church plans of organization are now in process of formation in the University of Washington, Colorado School of Mines, University of Montana, University of Oregon, Ohio University, and Miami University.

INDEPENDENT INSTITUTIONS

The same disposition as that found in state institutions has been shown by some of the leading independent institutions. For example, Harvard University and Massachusetts Institute of Technology have avoided expensive duplication in the teaching of engineering by a merger of their faculties and resources in this field. The arrangement, although nullified by the courts on non-educational grounds, proved highly satisfactory to the institutions, and an effort has been made to reorganize along lines which will meet with court approval and retain the educational advantages of the merger.

DENOMINATIONAL INSTITUTIONS

For evidences of co-operative educational work among the institutions of the church one is compelled to search more carefully. A few colleges grew out of mergers forced by the Civil War, it is true, but for the most part the history of higher education under church auspices in this coun-

try is a story of separate, unrelated institutions. Scores of schools succumbed to the pressure of economic changes or inadequate support without any effective steps toward combination in their field. Many others survived only after heroic struggles in which they stood alone. The period in which systematic co-operation between different church organizations has been possible in the field of education is comparatively recent and the instances of it only too few in number.

CO-OPERATION IN COLLEGES

It is rare, indeed, to find the actual co-operation of more than one denomination in any of our colleges or universities. The possibilities of consolidating the educational strength of the church in this way have scarcely been touched. We have evidence of the successful affiliation of a denominational college with a state university in the Wesley College at the University of North Dakota. There are cases of the transfer of a college property from one denomination to another, such as the recent incorporation of Highland Park College (formerly Presbyterian) into the new Union College of Iowa (Baptist). There are instances, also, of unions of schools within a single denomination. But all this falls far short of what is possible and desirable and perhaps inevitable in the harmonizing of educational efforts between different denominations. At the present time, the following instances of joint control are outstanding.

Westminster College—Fulton, Mo.

One-half of the trustees elected by the Synod of Missouri, Presbyterian (U. S. A.), one-half by the Synod of Missouri, Presbyterian (U. S.).

Davis and Elkins College—Elkins, W. Va.

Under the joint control of the Synod of West Virginia, Presbyterian (U. S.), and Synod of West Virginia, Presbyterian (U. S. A.). Vacancies in Board filled by Board electing from nominees of respective Synods.

William Jewell College—Liberty, Mo.

Recognized, listed and supported by Northern Baptist Convention and by Southern Baptist Convention.

Kansas City University—Kansas City, Kansas.

Controlled jointly by the United Brethren and the Methodist Protestant denominations as a result of the merger of Campbell College with Kansas City University. One-half the trustees are nominated by the annual conference of the M. P. denomination, the other half by the annual

conferences of the U. B. Church of Kansas, Oklahoma and Missouri.

Westminster College—Salt Lake City, Utah.

Controlled by the Presbyterian Church (U. S. A.), but by agreement the evangelical churches having work in Utah accept the college as supplying their needs and are given representation on the board of trustees.

A very practical illustration of the reality of these unions and the generous spirit in which they are administered was recently given in the fact that, for at least three of these institutions respectively, both denominations interested were in the field to secure financial support from their constituents in the Interchurch Financial Drive.

Davis and Elkins College was included in the budget of the Presbyterian (U. S. A.) as one of seventeen colleges and by the Presbyterian (U. S.) to the amount of \$50,000.

Kansas City College in the Methodist Protestant drive is budgeted for \$71,976, and by the United Brethren for \$450,000.

Westminster College, Missouri, has just completed its campaign in the Southern Presbyterian church.

The value to the individual institution of such double support and constituency can hardly be overestimated.

A similar step which is equally significant of statesmanlike vision in the educational field is the recognition by the Northern Baptists of Carleton College, Northfield, Minnesota. As a result, Carleton has already participated in the financial budget of the Baptist campaign to the extent of \$1,000,000.00. The substance of this action contained in an agreement between Carleton College and Pillsbury Academy is prophetic of the simplicity and ease with which mechanical adjustments can be made if the denominations and institutions will lift up their eyes.

(Memo from Carleton College.)

A Plan of Co-Operation Between the Baptists and Congregationalists of Minnesota in Support of Carleton College and Pillsbury Academy

The plan consists of the following proposals:

(1) That no change whatever be made in the legal status of Pillsbury or Carleton nor in their methods of control or administration.

(2) That the Carleton Board of Trustees include Baptist members and the Pillsbury Board Congregational members. It is

understood that these and all other nominations and elections shall be made in accordance with the present charter requirements and the precedents of the respective institutions, and that they shall be made in such number and at such times as the best interests of the respective institutions may suggest.

(3) That Carleton College and Pillsbury Academy become co-operating institutions. This relationship shall be recognized in their respective annual catalogues and shall find expression in such forms of co-operation as may prove both desirable and practical.

(4) That the Minnesota State Baptist Convention recognize Carleton College as a college of Baptist affiliations and that the Minnesota Congregational Conference recognize Pillsbury Academy as an academy of Congregational affiliations.

(5) That the state officers and pastors of both denominations be invited to inform themselves regarding both schools and to recommend them for the co-operation and support of such of their people as may be willing to send their children to other than schools of their respective denominations.

(6) That Carleton be listed in the state and national Baptist publications as the college with which the Baptist people and churches of Minnesota co-operate.

(7) That there be similar recognition of Pillsbury in the Congregational state and national lists.

(8) That the Congregational State Conference appoint each year a visiting committee for Pillsbury, and that the Baptist State Convention appoint each year a similar committee for Carleton, these committees to make annual report to the respective bodies which they represent.

(9) That representatives of both schools be invited from time to time to present the interests of their respective institutions to the Baptist and Congregational churches of the state.

(10) That these co-operative relations may be terminated on the request of either party to the agreement, one year's notice having been given of such desire.

THEOLOGICAL SEMINARIES

Strangely enough, one of the outstanding evidences of material co-operation between church schools is found in the type of institution which would naturally be expected to represent the extremes of denominational differ-

ence—the theological seminaries. There has been a strong tendency to group seminaries about large universities, thereby enabling them to enjoy the advantages of great libraries, gymnasiums, museums, and a wide range of high-grade instruction as effectively as though they were a part of the university itself.

Union Seminary has such an arrangement with Columbia University and with New York University.

At Harvard University, the affiliation of Andover Theological Seminary has continued for more than ten years. The last president's report of Harvard College says of this union: "There were grave apprehensions among the friends both of Andover and of the Harvard Divinity School. It was evident that serious problems would arise between the two faculties requiring tact, patience and mutual confidence for their proper solution. Happy relations were promptly established and have been confirmed through the years." At present the Episcopal Theological School, Boston University School of Theology and Newton Theological Institution are also affiliated with Harvard.

In the far west, Berkeley Baptist Divinity School and the Pacific School of Religion, although not organically connected with each other or with the university, by a system of free co-operation have the advantage of the courses in the University of California.

A considerable group of seminaries are affiliated with the University of Chicago in a similar way. Chicago Theological Seminary and the Ryder Divinity School have entered into definite relations with the University, based somewhat on their location near the campus. The Meadville Theological School has also entered into arrangements similar in principle, although it is located at a distance from the University. The Disciples Divinity House and the Norwegian Baptist Divinity House have a distinct form of agreement looking toward the erection of suitable buildings for their accommodation near the University of Chicago.

The essential features of these agreements given below indicate a sound basis on which many of the advantages of consolidation may be obtained without in any way impairing the autonomy of either party to the agreement.

U. of C. circular, "The Divinity School," February, 1920, Page 34:

“MEMORANDUM OF AGREEMENT BETWEEN AFFILIATED THEOLOGICAL SEMINARIES AND THE UNIVERSITY OF CHICAGO”

“The Board of Trustees of the University of Chicago has adopted the following basis for the affiliation of theological seminaries with the University:

1.—General character of affiliation: (1) A theological seminary may be affiliated with the University of Chicago on condition that its standard of scholarship and quality of teaching are approved and shall thereafter continue to be subject to approval by the faculty of the Graduate Divinity School of the U. of C. (2) Affiliated seminaries shall maintain their autonomy and power to grant degrees, appoint instructors and control their property.

2.—Faculties of affiliated seminaries:

3.—Courses given by the faculties of the affiliated seminaries and the Graduate Divinity School: (1) Students of affiliated seminaries who meet the requirements for entrance to the Graduate Divinity School of the University of Chicago may be matriculated and registered in said school under the same conditions as students of that school. (2) Students of the Graduate Divinity School of the U. of C. may register for courses in the affiliated seminary on the same conditions as the students of the affiliated seminary. (3) Credit for courses taken by students of affiliated seminaries in the Graduate Divinity School of the U. of C., or by students of the Divinity School in the affiliated seminaries, shall be given toward the degree of each institution in accordance with the regulations governing the conferring of its degree by such institution. . . . (4) . . .

4.—Courses given by the Faculties of Arts, Literature and Science: (1) Students of affiliated seminaries may be admitted to courses given by members of the faculties of Arts, Literature and Science under the following conditions: (a) Such students as are registered in the Graduate Divinity School may enter those courses in accordance with the conditions and precedents pertaining to and maintained by the Graduate Divinity School and (b) Students who are not registered in the Graduate Divinity School shall pay tuition to the University of Chicago for courses given by the faculties of Arts, Literature and Science under the same conditions as other students in the Graduate Schools and Colleges. (2) (3)

5.—Miscellaneous: (1) Students of affiliated theological seminaries may occupy rooms in the dormitories or enjoy other privileges of the Graduate Divinity School of the University of Chicago, provided they are matriculated and registered in the Graduate Divinity School. (2) The University of Chicago will provide without cost classrooms for affiliated schools, in so far

as arrangements are practicable and necessary. (3) The libraries of the affiliated seminaries, if it be so desired and there be available space, will be temporarily housed, without cost, in the buildings of the University of Chicago in a separate section or room, the cost of maintenance and administration of such libraries to be borne by the affiliated seminary. (4) The officers and students of affiliated seminaries shall have the privileges of students of the University of Chicago in respect to the use of libraries, museums and gymnasiums of the University of Chicago; and in like manner the officers and students of the University of Chicago shall have the privileges of the libraries and museums of affiliated seminaries.

6.—Severance: The agreement of affiliation may be severed by the wish of either party thereto upon one year's notice."

"On the foregoing basis the Chicago Theological Seminary and the Ryder Divinity School have entered into affiliation with the University. The Meadville Theological School has also entered into arrangements similar in principle."